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Ecological Knowledge on Medicinal Plant: A Study among the Vhogobania Community in Rural Bangladesh

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Abstract- Basically the followers of Kortavaza religion, the Bhogobania community originated in the middle of the 18th century. This community is guided by core six principles and if the people follow these principles, need not visit the doctor. In any cases, if they go to doctor then the preceptor of this community imposes some fines. For this reason they have a lot of medicinal plant knowledge among them which they use these herbs for head to toe treatment. Basically following the participant observation method this article has been prepared. The study focuses a single community covered forty households highlighting their demographic profile, socio economic condition and medicinal plant knowledge. This article points out thirty eight types of diseases, symptoms and remedies suggested by various types of herbs. The World Health Organization (WHO) has declared that it is possible to turn traditional healing practices into modern scientific medicine. And to materialize this possibility, vast research is needed to be done in medically pluralistic society like Bangladesh. In this regard, the Bhogobanian's individuality concerning indigenous medicinal plant knowledge for curing disease can act as a great instance.

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Ecological Knowledge on Medicinal Plant: A Study among the Vhogobania Community in Rural Bangladesh

Sk Mashudur Rahman

Abstract- Basically the followers of Kortavaza religion, the Bhogobania community originated in the middle of the 18th century. This community is guided by core six principles and if the people follow these principles, need not visit the doctor. In any cases, if they go to doctor then the preceptor of this community imposes some fines. For this reason they have a lot of medicinal plant knowledge among them which they use these herbs for head to toe treatment. Basically following the participant observation method this article has been prepared. The study focuses a single community covered forty households highlighting their demographic profile, socio economic condition and medicinal plant knowledge. This article points out thirty eight types of diseases, symptoms and remedies suggested by various types of herbs. The World Health Organization (WHO) has declared that it is possible to turn traditional healing practices into modern scientific medicine. And to materialize this possibility, vast research is needed to be done in medically pluralistic society like Bangladesh. In this regard, the Bhogobanian's individuality concerning indigenous medicinal plant knowledge for curing disease can act as a great instance.

I. Introduction

Among the ethnic minorities in Bangladesh, Bhogobania is a community known to few. If we trace the evolution of this community, we will see that it is a recently developed religion. Basically followers of *Kortavaza* religion, the *Bhogobanians* originated in the middle of the 18th century in a remote small village of Ghosh Para in Nadia district in India. Aul Chand, preached this religion. *Ramsarown Pal* was the first *Gurudev* (first preceptor) and his wife *Satima* was the first Guruma of this religion (Debendranath De, 1990). *Sibram Mohanto* was the first follower of *Kortavaza* religion in the village of *Zagolandkati* under *Jhikargacha* sub-district of Jessore district in Bangladesh. He spreads this religion to many districts in Bangladesh (Source: Orally Collected). The main dissimilarity between the *Kortavaza* and other religions is that the former believes in something, which possesses a structure or form and the preceptors are considered to the forms and so they are honored and respected by them and as a religious leader and the *Guru* is the most powerful person in this community. The people of this cult think that obeying the words of the *Guru* means, obeying and respecting God. *Guru*'s son usually becomes the next *Guru*, but the preceptor has the authority to select any person. Their house for worship is usually known as the *Kachari Ghar*.

A noticeable aspect of this community is that traditionally the *Vhogobanians* do not want to use any modern medicine. They feel proud of the fact that if they follow the basic principles of their community, they do not need any medicine to fit their body. They try their utmost to follow these principles. Six basic prohibitions prevail in this community false negotiation, abduction of another's wife, stealing, drug addiction and leaving immediately after a meal. In the past, taking medicine was totally prohibited. Still they use a very efficient folk medicine system. The preceptor for various diseases and problems usually gives folk medicinal plant. Many people from all nooks and corners of the vast society are using the folk treatment for many years and are getting cured. Particularly mentionable is their knowledge about the medicine used to cure smallpox, rabies, jaundice, encephalitis and rubella. For these reasons, the aim of the study is to focus their medicinal plant knowledge for curing the diseases. The purpose of the study is to know the ecological knowledge on medicinal plants as well as demographic and socio economic information among the *Vhogobania* community.

II. Materials and Method

a) Location

The research unfolds itself in *Chargram* in 2019. This village is situated in *Magura* union of Tala Thana under Satkhira district of Bangladesh. The river *Kopotakko (*almost death) flows by the Western Side of Tala Police Station. Crossing the river, the Bhogobania community is only two kilometers away on the Southwest of Tala Police Station. The Para is surrounded by three Muslim & Hindu Predominated villages namely Chargram, Baruipara & Dhulandagram. Cycle, Van etc. from the bridge between Chargram and Tala Police Station. It is a small community with an area of 24 acres. There are a few narrow muddy roads in this Para.

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b) Data collection

Research methodology is an important factor in any kind of social research. There are several techniques of research. The study is designed by following the more recognized and more valued method-namely participant-observation. Participant-observation means "to grasp the native point of view, his relation to life, to realize his vision of his world (Malinowski, 1978: 25). Besides, this study has collected information by using questionnaires, and key informant interviewing. For conducting research this study spends more than three month among the Bhogobania community.

c) Data analysis

This descriptive research entails some quantitative data regarding their demographic and socio economic information. Data have been presented in various tables. Data have been analyzed and tabulated using Microsoft Excel. Depending on close and open ended question the descriptive part has been prepared.

III. Result and Discussion

a) Demographic Aspect

Chargram particularly the Bhogoania Para consist of 40 households with a total population of 213. This Para is again divided in to four Sub-Para namely KhaPara, BiswasPara, SheikhPara and Das Para. A Para is composed of a number of *Baris* (Households). Within a bari, the dwelling houses are further sub-divided into household. There are forty households in my experimental area. The basis of the subdivision of the bari into household is joint messing i,e, common kitchen.

Table 1: Distribution of households according to para

Para	Number of Households	Percentage
Kha Para	12	30.00
Biswas Para	8	20.00
Sheikh Para	18	45.00
Das Para	2	5.00
	40	100.00

Source: Field work in Bhogobania Community.

At the time of my study, the total households of vhogobania para were 40. And they live in four areas based on the decent groups and these are Kha para, Biswaspara, Sheikhpara and Daspara. In the past the first three paras belonged to the Muslim community and last one belongs to the Hindu community.

Table 2: Population according to sex

Category	Number	Percentage
Male	113	48.92
Female	118	51.08
Total	231	100.00

Source: Field work in Vhogobania Community.

During the study the total population of vhogobania in Chargram is 231 and out of them 48.92% are male and 51.08% are female. The age group distribution of the population is also shown below:

Table 3: Population according to age

Age group	Number	Percentage
0-10	56	24.24
11-20	48	20.78
21-30	49	21.21
31-40	40	17.31
41-50	16	6.94
51-60	7	3.03
61-70	10	4.32
71-80	3	1.29
81-90	2	0.88
	231	100.00

Source: Field work in Vhogobania Community.

The population of Bhogobania Para is relatively young. More than half of the population is below 20 and roughly one sixth are above 40 years. The rate of education in this Para is very satisfactory. About 140 persons are literate and 26 are illiterate. Total working population in the Para is about 163. Most of them are housewives, farmers and day labourer. There are only two persons who depend solely upon by folk healing for

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livelihood. Among forty households, 38 are Muslims and only 2 are Hindu Bhogobanias under my research. The number of Hindu & Muslim religious followers in this community may be presented in the following table:

Table 4: Religion Category among the Vhogobania

Types	Number
Muslim Vhogobanians	180
Hindu Vhogobanians	11
	191

Source: Field work in Vhogobania Community.

b) Socio-economic condition

The Bhogobania community under my observation is situated just in a corner of Chargram. The dwellers, generally live in-groups. Like any other part of Bangladesh, the main resource of this Para is land. The land is mainly loamy and mixed with silt, which is very suitable for cultivating paddy, jute, bamboo and betel. Basing on the ownership of land the people of this Para can be classified into three kinds small, middle and rich farmers. Small farmers are those who possess from one decimal to 160 decimal of land.

Those who have from 6 to 15 *bighas* (1 *bighas*= 33 decimal) of land, belong to the middle, and those who own more than 15 *bighas* of land are recognized to be rich farmers. Of the forty families living in the Para under my experiment, 29 families belong to the small, 9 to the middle and 2 to the rich group.

Table 5: Category of Peasant

Classification	Land holding	No. of Household
Small	1 decimal to 150 decimal	29
Middle	151 decimal to 500 decimal	9
Rich	501 decimal to above	2
		40

Source: Field work in Vhogobania Community.

Professionally they depend on agriculture. Besides, sharecropper and working for others as laborers, the small farmers go afar for the work related to bamboo and *shola* (cutting the bamboo in to pieces). The middle farmers never work in others' land, and their condition is somehow, well off. And, the rich farmers get their work done, by day-labourers. Their condition is very good. Almost every family possesses a cow. They think that rearing cows is a very profitable job.

c) Vhogobanian's Knowledge of Common Diseases

A general belief among the Bhogobanians concerning diseases is that all the diseases may be the results of either the weather or the violation of any of the basic six codes. If the disease is a horrible one, the patient must see the preceptor immediately and if the disease is trivial one, the patient is permitted to take attempt to cure himself. Though these people are unable to give any scientific explanation of a disease, their local explanation is very interesting and they give the explanation very systematically. Their local knowledge related to various diseases is very intricately mixed with their religious beliefs. Though they have no education of the symptoms and causes of disease, ordinarily they know various bodily symptoms and they have given the symptoms various local names. More or less to the majority of people in Bangladesh also knows these names. However, the prescription, given by general public after recognizing the symptoms is really very wonderful. Among the forty families there is not a single one, which is unable to recognize a common disease and to give any effective treatments for curing the disease immediately. All must every medicine is collected from various ethno botanical plants. They claim that these medicines have no side effect and these may be used for curing any disease. In this contest, the quotation of S. K. Jain is remarkable. He mentions that, "some of the medical herbs are believed to cure practically every human disease from head to toe" *(S. K. Jain, 1994: 2).* The preceptor declares very forcefully that we are not supposed to face various common diseases so frequently: but now a day whatever we are eating is poisonous. He says that no crop is going to be product unless pesticides and chemical fertilizers are used and we are supposed to live on such crops. He also thinks that we are still alive only because we eat everything boiled. Many of this community try to grow different kinds of crops and vegetables by using bio-fertilizer (compost). They believe that they can be saved from various diseases if they eat foods produced in this way. So, now-a days many of this community think that, apart from the transgression of religious rules and regulations eating various crops, produced by using modern technology, is one of fundamental causes of various common diseases. In the past the nature of different diseases was not so complex and the number of common diseases was not so large. At present, the number of

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common diseases has multiplied in a huge quantity. With the increase of the number of common diseases, they also have been taught many new methods of curing diseases by their male and female preceptors. So that before going to see the preceptor, they recognizing the disease themselves are able to take necessary steps against the disease. But if the disease is not healed in this way, it is taken for granted that it is consequence namely all the religious codes have not been acted upon properly.

Vhogobanian common perception is every thing comes as an outcome of either weather or negligence of religious order or prohibition. One should observe the religious rituals, rules and regulations correctly and orderly. A man is attacked by a disease if he avoids religious prohibitions. If affected one should stand before the preceptor with clothes round the neck and confess his sin. But when someone is attacked by a simple or common disease, he should as the preceptor permits, try to cure himself and if he fails, it is understood that the disease is the result of some great misdeeds.

Mentionable that there is an intimate relationship between the local ways of curing disease and ecology. In other words, for healing various diseases there have been created different local way of healing depending on certain specific herbs and plants growing respectively in respective areas. According to S. K. jain "the local names are some times very misleading causes of same local name being used for more than one herb are riot infrequent" (Ibid: 2). So, the name of those herbs and plants can differ according to time and space. However, the local concepts of various diseases as well as the processes for healing them are given below:

Table

Disease (Local name)	Symptoms			Remedies suggested by local people
1) Matha Kamrano (Headache) 2) Matha Batha (Headache)	1) Continuous pain in the head as if some insect is biting in the head. The pain may occur in a part of the body. 2) Sudden ache in the head which causes uneasiness.			1) The juice from the leaves of *Talakuchu is* to be drunk. If the pain is in a part, the Juice from the leaves of *Burlpan is* to be used over the head before sun rising. 2) An ordinary problem will be solved if the mixture of pure mustard oil and water is used on the head. But when the problem is a complex one- the patient has started meaning less talk- the knead, made of the leaves of *Ghorakhur, Bai-Dolon* and *Potka,* is used and kept on the head for some time. They even believe that these
3) Matha Zantrona (Headache)	3) Agony in the head which does not let the head to go up.			3) If juice, taken from Joba-flowers, is anointed over the patient's forehead, the agony in the head will vanish off within five minutes.
4) Paglami (Madness)	4) The patient talks wildly and can not sleep.			4) If the juice collected by crushing the roots of Dhudro-tree, is drunk, the feeling of madness will disappear. For sleeplessness the juice of potka-leaves is suggested to be drunk.
5) Soron sokti haras (Low emorizing power)	5) Memory is not able to remember something in the past. The patient becomes unmindful			5) In this case, to eat young stems of Kumurki *lota* with empty stomach regularly for some days, the brain will begin to be very cultured.
6) Chokotha (Trachoma)	6) Filth in the eyes which become reddish, unable to look at light at night.			6) Red husk of chandon-wood is applied to the eyes or sticky juice of *Akundo* tree to give the big toe. Or The patient should wipe his eyes with some soft clothes, which have to be soaked in the hot water with turmeric. Sometimes the cloth is kept on the eyes. As it is a contiguous disease, children
7) Chokpora and Jantrona kora (Burning and agonizing sensation in the eyes.)	7) The eyes don't see clearly. water comes frequently and a pain is felt.			7) Juice made of coriander-leaves, if used in the eyes, will make the eyes as cold as ice. Besides it will help to remain awake through out the whole night without the least discomfort.
8) Rat Kana (Night blind ness)	8) Can not see any thing at night.			8) If a glow-worm is pushed into a banana called Jeen Kola and then eaten, one will see at night, besides, this disease will vanish off, if oil make of a kind of fish called muilli, is boiled soundly and then drink one to three times.
9) Kankamrano (Ear-itch)	9) Itching in the ear with irritable uneasiness.			9) This sensation will vanish of if the ear is stretched with a young stem of Bonmoichsi-tree.

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10) Kanpaka (Infection in the ear)	10) Ulcer in the ear: Sometimes there flows the yellowish-liquid (pug) from the ulcer.			10) Oil should be warmed by placing it in the "Ato of Ghatkol" and then used in the ear hole to cure it.
11) Nak dia-rokto para (Nose-bleeding)	11) It occurs suddenly or a blow may result in profuse bleeding.			11) If three bugs are crushed with fingers smelt, blood-flow through the nose-holes will stop. Besides, the problem will be solved if the patient smells that cow-dung which has just been discharged.
12) Sordi (Catarrh)	12) All the holes of nose and moth seem to be blocked, dizziness is in the head; the sound of voice may change; continuous sound is in the breast, mucus like water comes out of the nose and the mucus may be condensed.			12) For the children, a hand, warmed being placed over a lamp should massage pure mustard oil on the chest and throat of the child for an early cure. For the aged, a mixture of the through the nose, the juice from the Tulsi leaves should be mixed with salt and then drunk it.
13) Gola phola (Mumps)	13) The throat swells and pain and anguish are felt.			13) Fluid, derived from sytin tree, mixed with salt is used. Besides the pain in the throat will disappear if the organ is first massaged with the fluid from sara tree and then is sprinkled over with the mixture of water and salt.
14) Tonsil (Tonsilities)	14) Cough remains for one or two days. At the time of swallowing, pain is felt. There is feeling of hindrance in the throat.			14) Tonsil will be cured, if the black pepper (golemoris) is eaten.
15) Jar-Vat (Throat's disease)	15) There are two thin bones in the two sides of the throat, they are called 'Golfash'. When this organ swells there remains no chance for the patient to live. Any man may be attacked by this disease suddenly.			15) There is a tree called Jor-vat if the fruit or the flower or the trunk or the bark of this tree grinned with two and a half black pepper (Golemoris) is pushed into the mouth, the victim will be ok instantly. Sometimes the patient is unable to eat as he is senseless. In this case, the medicine will be place in cap of banana-lea and pushed as far as possible in to the mouth and to drive it farther to the stomach water will be used slowly. As soon as the juice reaches the bowel, the patient becomes all correct.
16) Sorir-a-batha (Pain in the body)	16) Pain in the whole body. The patient feels terribly when stands up, or sits down, or walks.			16) This sensation will vanish off if the man stands for sometime in sun light with body massage with oil. Or A leaf of Dhodru tree sunned warmed, and anointed with oil. Then the leaf will be placed on the pain producing part of the body and moved to and fro slowly in order to get rid of the pain.
17) Angul Phola (Swell finger)	17) The swell-finger causes terrible agony. It becomes difficult for the patient to survive.			17) The infected finger will come its normal stage if it is pushed and kept in the hole made in the root of arum (kochri tree)
18) Kata-sara (cut and scratch)	18) A cut may cause an ulcer and pain which may ultimately result in permanent spot.			18) If the bruise is a small one, generally the grinned leaves of Lanka berry or marigold flower is enough to stop the blood flow. But when the cut is a big or long one, they claim that if the separated two skins are pressed to each other and crushed leaves of Buch tree is placed on the bruise for a while it would be hard to distinguish the bruise. Besides to guard the possibility of tetanus resulted by the bruise, they eat raw turmeric with granular-plum-molasses. Some times only the juice of raw turmeric is drunk. If it is not available, a fixed quantity of the juice derived from the Durba-grass will be enough to protect tetanus.
19) Fora or Sar (Abscess)	19) Swollen part of the body in which a thick yellowish liquid has collected.			19) Rubbing crushed leaves or fruit form Ata tree can prevent the rising of an abscess. But if the abscess has, already appeared, the kneaded mixture of burned soil and unboiled milk rubbed over the spot will help, it to ripe and finally to come to an end.
20) Angul Sani (Finger ulcer)	20) An ulcer on a side of a finger which slowly become wider and wider and goes up to the bone.			20) Coal made by burning wild hog plum and mixed with pure-oil should be used two to three times to make the patient cured.
21) Kunock (Toe's disease)	21) It is found at the corner of a finger both of hands and legs. It cause pain.			21) A creeper called pui-shak should be dried and then burnt to collect its ash. If this ash is mixed

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				with 2 to 3 drops of oil and used, the problem will be solved.
22) Bagi (On kind of swelling)	22) It causes terrible agony and the existence itself is threatened.			22) The bagi will tanned if leaves of shimul tree and lentil are first drenched with the water of hookah and then used on the Bagi. If it fails to create a mouth of the Bagi, the excrement of pigeon should be used.
23) Creime-a-r-fit (Fit of crime)	23) The infected child throws its legs and arms so wildly, it seems the child will die at any moment.			23) The problem will be solved instantly, if some date molasses used with a finger in the child's mouth And to protect the child from future attack, the wood of silk-cotton tree (shimul gus) should be cut into pieces and binded round the neck or arms of the child.
24) Jhor (fever)	24) Temperature rises and the patient may become delirious.			24) The mixed juice of pith within the stem of pine-apple and the branch of bamboo tree should be drunk.
25) Patla phikhana (Diarrhea)	25) Waste mattes is emptied from the bowels again and again and the patient becomes very weak.			25) The juice of the roots from the eastern part of a Tulshi-tree is to be drunk. or Complex grinned mixture of leaves and bark from black berry and wild hog-plum, of bark from sweet mango and margosa tree, of leaves from .... tree, of a kind of banana (thota kola) of sunned rice and of coriander seed, if eaten will cure diarrhea instantly. or Diarrhea will be controlled if the juice of crushed leaves of wild hog. Plum is mixed with a little salt and eaten in perfect quantity. If evacuation is stopped for four or five days the patient is suggested to drink the juice of pumpkin-leaves.
26) Amasa and Rokto Amasa (Dysentery and Blood-Dysentery)	26) Great urging for toilet with little success, mucus comes out with blood and terrible pain in the belly after using latrine.			26) If attacked by blood dysentery the victim should eat the mixture of salt and the leaves of the pomegranate tree roasted in ghee. Or Juice Collected from the aerial roots of a, banyan tree is very useful for blood dysentery. Or It is said that if one can eat seven or eight round snail (gole shamuk) by cooking one will get rid of chronic dysentery forever. And for blood dysentery the patient is prescribed to drink the juice made of leaves of silk cotton tree (Shimul gus)
27) Pat batha (pain in the belly/stomach)	27) Terrible pain is felt in the belly.			27) If some mustard seed mixed with sunned rice and salt is crushed with teeth and swallowed with water, the pain will gradually decrease.
28) Pat phapha (Flatulence)	28) The belly conceives the size of a football bladders and there produces a sound tok, tok (murmuring sound) when the belly is truck by the finger.			28) If the stomach swells, the juice pathor kuchi leaves should be eaten.
29) Gas (belly related disease)	29) Swelling belly, Occurrence of belches problems with the digestion, a burning sensation in the throat and the breast.			29) The patient will get rid of it, some days, if he eats pills made of leaves from such the jujube tree (kul gud) which is yet to bear any fruit and flowers form Shajna (one kind of tree) regularly. Besides a mixture of half tola juice of roots and leaves from Buch tree and half tola mustard oil will cure the patient.
30) Pat-pira (Diseases of the stomach)	30) Stomach-pain, indigestion and flatulence.			30) Every kind of stomach disease will disappear, if juice make of leaves from wild hog-apple (bunoamra gus) is drunk in suggested quantity.
31) Rokta Salpota (Anemia)	31) Redishness disappears from the lower part of the eye. The whole body becomes pate.			31) If soup of small-fish and the dish of the leaves of tamarind and Thankuri with kai or shingh fish are eaten, the disease will be cured.
32) Drubolota (Weakness)	32) The body becomes weak for semen-destruction. Dizziness in the head is felt. Besides going latrine not in time and lack of sufficient sleep may cause weakness.			32) Hortoki, Amloki, Bohera, Chirota and indrojal should mixed and crushed and kept in a glass-jar, with water. Then the patient is suggested to mix some juice form the jar with sugar and eat with empty stomach in the morning for seven days. The health will be sound, the feeling of

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				weakness will disappear, he will have sound sleep and there will be no problem with evacuation.
33) Pakostholi-go ram howea (Heated stomach)	33) When the bille is heated there come out jill (small stone) and saliva in the mouth.			33) Very green coconut is to be cut and its young case preserved in a water pot. Then the case will be eaten with the water in which it was kept. It this way eating two or three cases will make the stomach cool and there will be no problem.
34) Dhatusto rogh (Seminal disease)	34) Always the feeling of tiredness, giddiness in the head, fever, afternoon burning in the eyes as the result of rising temperature.			34) If two out of the eight fibers collected from a Nara-Saja Tree's branch, are mixed with sugar and eaten, the disease will be cured.
35) 35) Bhouo Mutro (Diabetes)	35) Frequently urination! It seems that the body has no power.			35) One can get rid of this disease, if one eats three or four young stems of a kind of creeper called Kumruki lata with sugar.
36) Bassader nari barhowea (Children's tubular organ comes out)	36) Sometimes, at the time of evacuation, some tubular organ comes out of the children's bowls.			36) A round snail (gole shamuk) should be broken and bundled with a cloth. Then the bundle should be warned by placing it over burning husk so as to sear. After the searing being started the child's tubular organ will slowly begin to push back.
37) Pox	37) Feeling fever, blisters on the skin which, if destroyed cause permanent black marks and the body becomes seriously weak.			37) The juice of the Aut-Shuti leaves should be drunk.
38) Jokka(Tuberculosis or TB)	38) A lot of cough, blood with cough, expels plenty of phlegm.			38) It is a contiguous (soyachi) disease. The patient should lie on the leaves of Nim. None but the specific one should go near the patient. And the specific one must take steps of prevention.

Source: Field work in Vhogobania Community.

IV. Conclusion

Health is the root of all happiness. In order to preserve sound health, there exists, from ancient time different traditional systems in different communities in all the countries of this world. But this indigenous health Knowledge, because of modern medical systems and its success, has reached the threshold of extinction. While analyzing the different sides of medicinal plants and its uses prevailing in one of the Paras of the Vhogobania community, I began to the belief that all the ccncepts of various diseases are constructed by society, because these concepts differ according to time and space. To the Vhogobanians, health means mainly spiritual health for they believe in an ever-existing link between supernatural power and various diseases and their prevention. Besides, in order to maintain physical health they possess vast knowledge of the usefulness of folk herbs as well as different religion-based health related rules. If as John Locke states, a sound mind in a sound body, the practices which exist in the Bhogobanians to protect both body and mind sound, are worthy of praise. But it is observed that it will be hard for their own identity concerning health to last long because of the influence of larger society, and it is probable that in near future the Bhogobanians will stand in the same line with other communities and it may be said also that the process has already been started well. Recently World Health Organization (WHO) has declared that it is possible to turn traditional healing practices into modern scientific medicine. And to materialize this possibility, vast research is needed to be done in medically pluralistic society like Bangladesh. In this regard, the Bhogobanian's individuality concerning indigenous health management systems can act as a great instance.

Anthropology or an anthropologist believes that it is necessary to study every culture separately. In spite of my extreme devotion and real sincerity, perhaps I failed to maintain all, the time of my work, the priority of scientific mentality and impartial point of view, which was expected for such research. But I am sure that there was no lacking in maintaining the fundamental rules. I am very hopeful that by providing very essential primary data and Information, my little work will be able to help any further research work

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